7: Joest--62 [7] E-5 (no date) 1882 Formosan Aborigines
116, 178, 787, 791 Chin-hoan

In former times soothsayers stayed in the public sleeping and assembly houses when they were consulted and wore no clothes. Today, however, they wear their holiday attire and all their ornaments and stay on a platform which usually consists of a few boards placed over a barrel. The women and girls of the village form a circle around her and join hands; they go around the platform, first slowly, and then faster and faster, and sing at the same time. The soothsayer begins to dance, slowly at first and gradually faster and more violently until she is attacked by a fit and falls off the platform. Then they catch her and carry her to the nearest hut where they try to make out, from her confused ravings, what the oracle signifies. This is often employed for less important occasions, to find out whether it will rain or whether it is time to cultivate the fields.

7: Joest--62 [8] E-5 (no date) 1882 Formosan Aborigines
116, 787 Chin-hoan

Like almost all primitive peoples, the Chinwans believe in omens; the flight and call of certain birds are regarded as portents. If they have gone out to hunt and the omens have been favorable they return home if they see a bird which signifies misfortune; they are convinced that some accident would befall them if they continued with the chase. Other signs of bad luck are stepping on a rifle, carrying a spear upside down, etc.

11: Haguenauer--37-38 T-3 (no date) 1929 Formosan Aborigines-1-2
116, 721, 726, 787 Atayal

A Tayal never went out alone in quest of a head; he was always accompanied. The little group did not start until it had consulted the omens; if one of the members of the expedition had had a bad dream, or if the augural bird, the silliok, had sung in the wrong way, the warriors did not leave the village. And even if all the signs were favorable, they did not venture very far. They built a little hut at the entrance to the forest, and arranged their weapons and food stuffs there. Then they purified their arms and provisions by sprinkling them with fresh water. When this was done, the head of the expedition purified himself, and then all of his companions in the same way. Then everyone went to bed. The next morning they examined the dreams and portents again, especially the bird songs. The hunt did not begin unless all of the signs were propitious. As you see, the change from ordinary life to the hunt was made progressively and in a prudent fashion. It was a matter of getting the support of the ancestors' spirits. In the village all taboos were enforced while the hunters were absent. The women did not weave, all useless activities were avoided, and the fires which were lighted in each house before the departures of the warriors were kept burning. The men walked until they found a good spot to lay a trap. The capture of a head was not an heroic combat, for the unfortunate victim was taken by surprise. One warrior shot, while the others rushed ahead to finish him off with lance thrusts. When the victim was prostrate, the warrior for whom the hunt had been arranged [38] drew his sabre and cut off the head of the dying

man at the base of the skull. The head was taken back in a special kind of net, or else it was fastened to a hook that was inserted into the scalp.

11: Haguenauer--44 [2] T-3 (no date) 1929 Formosan Aborigines
116, 773, 787, 825 Atayal

[MC: a Tayal myth] There was a very large stone on the seashore in a place called Binnox-bayan. One day the crow and the silliok met on this stone, and said: "The one who can move this stone will have the power to know what the spirits want, and he shall be their herald". The crow tried, but could not move the stone while the silliok did it without any difficulty. The men who saw this were very astonished and they praised the silliok . Then the bird said to them:" From now on, you must listen to my cry. When I cry at your right, it will be a good portent, and you will have good hunting. If I cry while I am crossing the road that you are taking, do not go on the hunt. And if I cry first at the right and then at the left, it will also be a bad omen. Do not forget what I have just told you."

16: Müller--236 [2] U-3 (no date) 1910 Formosan Aborigines
116, 692, 695, 721, 787

The aboriginal chiefs administer justice either independently or together with the tribal elders. If a case is doubtful a trial by ordeal is held. This is preceded by certain formalities. The chieftain first of all asks the soothsayers and the men who interpret dreams whether a trial by ordeal should be held. If he has their consent he orders the accused to go on a headhunting expedition. The latter then makes the necessary preparations. He puts his weapons in a sacred place and lives in seclusion in a hut. If a day arrives which from the flight of birds he judges to be favorable he starts on the expedition together with several friends. If he is successful he is declared free from guilt, but if he returns home without a head he is punished.

16: Müller--237 [2] U-3 (no date) 1910 Formosan Aborigines
116, 753, 791, 775, 787

The belief in the evil power of spirits is deeply rooted in native imagination. Sickness and other misfortunes are all believed to be the work of evil spirits. If one is careful, however, one may recognize the signs of his approach. The flight of birds or their call, even sneezing or gas in the stomach are thought to be signs of the presence of spirits. With the aid of soothsayers and dream specialists it is possible sometimes to escape their evil designs. Once they have taken hold of their victim, however, it is difficult to elude their grasp.

17: Norbeck--14
773, 787

(no date) 1950

Formosan Aborigines
Atayal

[MC: For augury origin myth--divination by the Silek Bird, see category 539.]

19: Guérin and Bernard--562-563 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 787

Both men and women observe a daily superstition; every morning at dawn each one of them [563] goes to the center of the path to watch the augural bird (a blackish wren, which is very common in the mountains). If the bird cuts the road obliquely, the omen is favorable and plans will turn out well. But if the bird flies perpendicular or parallel to the path, the savage resigns himself to spending the day in his hut; it will be full of disaster, and there will not be any game or Chinese heads; women hesitate to go down to the fountain, fearing lest they might encounter some venimous reptile on the way; tattooing is postponed, and the lover will not propose to his lady-fair. The omens derived from the direction of the bird's flight are corroborated in good and evil when it sings its confused but rhythmic song. When we lived among the tribes, we never failed to regulate our conduct according to this pattern.

21: Asai--4 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 777, 787

"Dreams are important in divination. The lucky and unlucky days for hunting are told in dreams. Another kind of divination is by the Sisili bird. When they go hunting (whether for birds or for animals), they count the number of cries of the bird, and if the number is unlucky, they will go back to the village. This is an Indonesian type of divination."

25: Plaut--61 U-4 (no date) 1903 Formosan Aborigines
116, 273, 583, 787

The Vonum still observe the practice of kidnapping the bride. The young man goes to her house with a large group of his friends, he has a mock war with her relatives, then seizes her and carries her off to his house. After she has lived with him for several days, the relatives on both sides gather and celebrate the wedding with drinking and singing. During the feast the so-called Shui-sha-lien-hua-Vonum stage a mock battle, and it is considered a lucky omen for the marriage if blood flows. The Vonum also have exchange marriage, for a young man may wed the sister of his friend, and give him his own sister as a wife.

37: Steere--311 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 482, 771, 609, 787, 825 Chin-hoan

"They carry burdens upon a high wooden frame that is strapped to the back, instead of by the universal Chinese method of a pole across the shoulder. I could find but little traces of religion, but plenty of superstitions. I was one day astonished by the band with which I was traveling suddenly all dropping to the ground and beginning to groan as if they expected to die. Inquiring the cause of this, I found that a certain bird, to which ominous powers are attributed, had cried out on the left side of the path we were traveling, and this was considered a bad omen for us. After a few minutes the party got up and moved on, though all were still groaning and beating their gunstocks with their knives; and they did not regain their composure until the same bird was heard to call out on the right side of the path, when they moved on as usual. They seem to have little or no connection with the other savages, but to live in mortal fear of them. If they ever were in the habit of taking the heads of their enemies, it must have been long ago, as the proofs have disappeared."

39: Wiedfeldt--16 F-3 (1913) 1917 Formosan Aborigines
116, 755, 776, 787, 791 Atayal

Superstitions, fear of spirits, or similar things...are unknown to them. The old woman of the clan, the hamangoppu, tattooes, administers medicines in case of illness, and foretells whether the patient will recover, or whether the woman will have a child. She does this by dropping pieces of elder pith on a bamboo board which she holds on her knees and counting the number of pieces that fall. A raven that lights on a hut is considered an evil omen. This belief does not exist among the Chinese or Japanese. Their imagination has produced no other superstitions or spells.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

721 place to take an oath for starting their hunting trip. *joqex-etex* said that on this
796 occasion, the leader stood in front of all participants, with a wooden-spoon [*sasowai*] in his right hand and with a torch made of palm-fibre in his left hand, he prayed to their ancestor-spirits: "I hold this ceremony according to the old tradition of our tribe. This spoon and torch have been transmitted to us from our ancestors because they represent good fortune. Drinking this water in the spoon and lighted by this torch, we shall have good luck." After this, each participant moistened his right hand in the spoon and sucked it with his lips. Then, the torch was lighted. The ignition was by flint and steel. This fire had to be divided among the participants to light a new fire in their own houses. *taqun-nomin* said that the condition of the ignition revealed omens of the expedition.

4. Taboo after the new fire

721 After the new fire had been lighted, many kinds of taboo had to be observed.
784 The more important ones were: (1) prohibition from extinguishing the kitchen fire; (2) prohibition from weaving (this taboo must be observed by all families of the same
791 *qotox litan*(s) or hunting group. Other hunting groups though may be released from this taboo, but the warp beam must be filled up with cloth fragments to prevent its making a sound when weaving.); (3) prohibition from intercourse and exchange of gift with the family which is quarrelling with the other family; (4) prohibition for holding a ceremony; (5) prohibition to make a noise; (6) prohibition to steal; (7) prohibition to commit adultery (this is applied to families of the same hunting group).

5. Costumes and foods

721 The leader and other participants of the expedition dressed according to their regulation, and brought weapons, bags for transporting the hunted heads, and ear-
[262] ornaments to be used in time of returning in triumph with them. Foods prepared to
792 be consumed for the expedition were salt, millet-cakes, ginger, etc.

6. Dream divination

787 In the evening before the expedition is to start, they seek for dream omens which are called *mital sapijil*(n or *mata spi*(s). If most of the participants have bad dream, the expedition will be postponed or cancelled.

7. Bird divination

If a good omen is gotten from the dream, two or three members of the expedition will be sent out early in the morning to hear the chirping of a kind of bird called *siljeq*. If an evil omen is gotten, the expedition must stay over night at the place where the bird divination had taken place, and will have another divination the following morning. If again an evil omen is gotten, they will cancel the trip.

721 8. Calling the souls of the enemy
788 If a good omen is revealed by the bird divination, the expedition will start on its way. The first thing they must do after they have reached the destination is to hold a ceremony for calling the souls of their enemies to come, which is called *somīlai*. In the ceremony the leader has camphor leaves in his hands, he points these in the direction

51: Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

756 due to the fact that men have more difficulty in attaining a state of delirium (Oikawa 1935) obviously does not apply in Tavarong.

755 When a *šikawasai* is at his devotions, he wears special clothing and dances and prays. Sometimes wine, pigs, and rice-cakes are offered to the gods. The *šikawasai* often uses banana and ginger leaves to rub over the affected part of the patient. The patient fasts while under treatment, and his family observes a taboo on eating fish and vegetables and on sexual intercourse.

There are seven kinds of rituals used by the *šikawasai* to cure disease. The prefix *pa* in the following ritual names means "to do anything connected with a ritual".

1) *miriwai*. This is a five-day ritual in which the *šikawasai* prays to *maratau*.
2) *pamaratau*. This ritual is shorter than *miriwai* and, according to the informants, "less serious". The *šikawasai* dances and prays to the *tata-kusan*, the ancestors.
3) *pasaer*. A simpler ritual than the above two and which lasts for one or two hours. It is used to cure sickness brought on by the god of millet (formerly the staple crop) as a punishment for wrongdoing.
4) *pakawas*. On the death of a *šikawasai*, the *šikawasai* god may tell a man with a chronically ill offspring that that child should be shaman. This ritual is held to determine whether that course is correct. In it, the *šikawasai* consulted by the father prays to the *šikawasai* god.
5) *pasasidoi*. A simple spell to drive away the *karia* and to bring back and strengthen a person's *dogs*.
6) *padogs*. A prayer to one's *dogs*.
7) *mian?an*. The *dogs* of small children are not stable and are often lost. This ritual is performed to stabilize them.

787 The choice of the [illegible] to be used for curing a disease is determined by the result of *mi‖?ao* divination. Utsurikawa provides a detailed description of the Ami *mi?‖ao* (Utsurikawa 1938), translated as follows:

> The divinatory instrument is called *mi?‖ao* and consists of two parts. One is termed *‖ao*. A *‖ao* is a strip of bamboo, about 35cm in length, with a bamboo-joint at one end and the inside face whittled with a knife. The whittling starts from the end with the bamboo-joint, so that mane-like whittled fibres remain attached to the other end. The remaining unwhittled part of the bamboo strip thus becomes thin and string-like. The process for making a *‖ao* is rather complex. The bamboo must be cut at a definite period of the year. With rice, wine, and betel nuts as offerings, they pray to their ancestral gods. The bamboo is then smeared with cow's blood and must be kept away from women. During the next few nights, the maker must seek for dream-omens. The bamboo, the material for making a *‖ao*, is called *‖agas* in Tavarong and Kiwit. About five or six bamboos are bound into a bundle and hung above the fireplace for drying. The method of preparing a *‖ao* differs in other villages.

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

The other part of the *mi?ɬao* divinatory instrument is called *tsohak*. This is a piece of hardwood about 18cm in length. It is held under one foot of the diviner when in use. The end held under the foot is often somewhat thinner than the other end. The other end is about 4cm thick and has two or three grooves transversely carved on one side. These grooves are called *ɣakto*.

During divination, the *tsohak* is placed on the ground with the grooved side facing downward. The end without grooves is held under one foot of the diviner. The central portion of the inner face of the *ɬao* is breathed upon and smeared with ashes before it is used. Then, with the end with the mane-like fibres in his left hand, and with the end with the bamboo-joint in his right hand, the diviner saws the *ɬao* in the *ɣakto* of the *tsohak*. The *ɬao* will be severed by this heavy sawing, and the result of the divination can be read from the shape of the severed end of the part without the bamboo-joint, with the bamboo exterior facing the diviner.

By comparative study, Utsurikawa found that *mi?ɬao* divination has affinities in southeast Asia, particularly with the Kenyah and the Kayan of Borneo and with the Nagas of Assam. He therefore considered this technique as an Indonesian culture trait.

Priesthood

Among the Tavarong Ami, priests were called *kakita:n*. The office of *kakita:n* was hereditary: succession was by primogeniture through the female line. Formerly there were five or six *kakita:n* families in Tavarong, but only one, that of the late Saumah-Kuriu, remains in existence today, and will be described later. The cause of the decrease in *kikita:n* families was, according to one informant, due to the prohibition placed on native rituals by the Japanese authorities. The priestly families consequently declined because they had lost their function. The Saumah-Kuriu family retained its standing as it owned a ceremonial house with carved wooden posts; this house was designated an historical monument in 1935 by the Japanese colonial administration.

This same ceremonial house was reported by Utsurikawa (1936) and Tsijiiwa (1944). The present house keeps its original form today although it has been rebuilt in recent years and now is only one half the size of the original house described by the above two authors. Its present plan and a side-view are shown in the accompanying illustration (Figure 1). According to Utsurikawa, the original house was abandoned in May 1930 on the death of the family head Saumah-Kuriu, a decision reached at that time by the family members on account of frequent misfortune. The house itself is unique: it is the only one in the entire Ami area having carved wooden posts. The designs on these posts are human and animal figures, curved lines, and sawtooth patterns. The geometrical designs are always symmetrical in arrangement. In the changing culture of the Ami, a new type of house has been adopted by the tribesmen. This ceremonial house remains as the only surviving example of their original type of dwelling.